

THE SHAKING AND TRANSLATING OF
HEAVEN AND EARTH.

A
S E R M O N

PREACHED BEFORE THE
H O N O U R A B L E
HOUSE OF COMMONS,
I N
PARLIAMENT ASSEMBLED,

APRIL the 19th, 1649.

BY DR. JOHN OWEN.

HEB. XII. 27.

And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

B E L F A S T :

PRINTED FOR WILLIAM PERCY, DOGH.

1797.

Die Veneris, April 20, 1649.

ORDERED by the COMMONS assembled in Parliament, that Sir WILLIAM MARSHAM do give hearty thanks from this House to Mr. OWEN, for his great pains in his Sermon Preached before the House yesterday, at MARGARET'S, WESTMINSTER; and that he be desired to Print his Sermon at large, as he intended to have delivered it, if time had not prevented him, wherein he is to have the like liberty of Printing thereof, as others, in like kind usually have had.

HEN. SCOBELL, *Cler. Par.*



P R E F A C E.

Christian and Candid Reader,

POSSIBLY the reading of the ensuing Sermon, may give rise to the following thoughts: At this distance of time what interest have we in, or concern with those things, exhibited to view in said Sermon, seeing it is more than 100 years since the ears of the British legislature were saluted with those doctrines; and the walls of the English Parliament House echoed out those alarming discoveries to almost every corner of the British Empire.

Noswithstanding of this distance of time, I would beg leave to answer in the words of the Apostle Paul: "We have much interest in those things" every way and particularly those that follow:

- 1st. An account of the author, Dr. Owen.
- 2d. The importance of the subject itself.
- 3d. The perilous nature of the times we live in.

When I name Dr. John Owen, I name a gentleman, a scholar, a Christian, and a divine of the first character, a star of the first magnitude, in the hand of him who walks in the midst of the golden candlesticks; whose praise is in the churches, abroad and at home; of whose writings I may venture to say, though the author be dead, yet his writings speak, and will in the ears of the lovers of truth, while truth is sacred to men on earth.

Out of many volumes wrote by the author of this Sermon, I wish to urge and recommend the reading of the following: A book called a Display of Arminianism; a necessary book in this unprincipled age, when Arminian errors spread out every where; also a book of his called—The death of Death, in the

death of Christ, in which he demolishes the pernicious errors of Methodists and others about universal Redemption: Likewise his book on the perseverance of the saints, a work peculiarly useful at present, when many ignorant writers are endeavouring to despoil the Bride, the Lamb's Wife, of one of the most valuable pearls wherewith her heavenly Bridegroom hath adorned her, with his hand of sovereign rich grace. Also, his book on Justification by Faith in Christ and his righteousness; his book on Communion with God the Father, Son, and Holy Spirit; his book on the 130th psalm; also his book on Indwelling Sin, and his book on the glorious Mystery of the Person of Christ, God and Man; to all which I add his Book of Meditations on the Glory of Christ in his person and offices.

A single sermon, published by such a masterly writer, who has opened the unsearchable riches of Christ, and has so delightfully illustrated so many important doctrines in our holy religion; this Sermon then comes recommended by many powerful arguments, to engage us all to read and believe those important truths in said Sermon. I said it concerns on account of the subject itself, designed the shaking and translating of Heaven and Earth; i. e. the political Heavens and Earth, on which subject is represented our *danger*, our *duty*, and our *privileges*; our danger is and will be great, if our interests be mingled with those objects and things that are to be shaken, or if we be aiding and assisting those Heavens and Earth that are and will be shaken, and broken and removed. Surely the curse of Meroz will be on all those combinations and conspiracies calculated to support those political Heavens and Earth, that stand in the way of the kingdom of Christ that cannot be moved. Seeing then that every constitution not agreeable to divine will, nor acting to divine glory, will be shaken like the aspen leaf, and broken to pieces by the little stone

stone cut out of the mountain, without hands, let us tremble, for the great day of his wrath is come, and who will be able to abide it?

Our duty lies in being like Abraham, of old, who staggered not at promises nor at providences; to endeavour to have our peace made up with him, who will, in a little while shake the Heavens and Earth, yea, at present is in the very act of doing so; and to examine with due care, if we enjoy all those liberties the Great Redeemer has purchased to his Church, and never to suffer ourselves to be despoiled of the essentials of that kingdom that cannot be moved, which have been transmitted to us at the expence of blood.

Our privileges are also, in this Sermon, opened to view and most beautifully illustrated. Here we have a full assurance, that there are some things that cannot be shaken, and of course, cannot be removed; these are they that are intimately related to the kingdom of our Lord Jesus Christ, collected from all those shaken kingdoms, and translated into that Kingdom that will last for ever. In this temple of Christian liberty are laid up all those things that cannot be shaken. All this is beautifully illustrated by the author, and confirmed by the united voice of prophets and apostles, while the words of the Churches glorious head, in the text, confirms the whole. I added the perilous nature of the times we live in, renders this subject every way interesting to us. Two things render our times perilous, these are—sinning and suffering, both of which are too true with the times we live in.

The Sermon was delivered before the Honourable House of Commons, in England, assembled on April 19, 1649, about ten weeks after the death of King Charles; a time when there was a vast diversity of interests carrying on by different heads of parties in stated opposition to one another.

Our

Our own times are not very dissimilar, when a spirit of discontentment on the part of the people (at least a great many of them), and a spirit of jealousy on the part of those that bear rule, do counter-act each other, neither sides happy in one another. At a critical season, when the kingdoms of Europe are in such a shaken condition, if those who assume the character of being leaders in the political Heavens and Earth, would make the doctrines of this Sermon their guide, and the Glory of the Great Redeemer their end, they would have less reason to fear the people's designs; and the people who are making struggles for their own rights, would not forget to put in for their rights of Christ; such might hope for better times.

The Appendix is constituted of the Judgments of eleven illustrious writers, mostly of the last century, collected from the writings of the prophets and apostles, particularly Daniel, and the prophetic parts of the Revelation of John, and of them conjunctly we may say, and by reading their works see, that the secret of the Lord is with them that fear him. Some of those writers speak as exactly of these times as if they had been witnesses. Of all those men's Judgments, we might venture to say they serve as signs to us, to judge by when the Lord Christ will shake and remove Eastern and Western Antichrist, and make way for the extension of his immoveable Kingdom unto the Earth's utmost bounds.

From principles of philanthropy I have been induced to bring forward this (almost forgotten) Sermon to public view; and would beg of all such as would read the following Sermon, to lay aside all those prejudices that their connection with public affairs may lead them to, and to give the truths brought forward, an upper seat in the heart. That the divine blessing may accompany the reading of this Sermon, that it may do good wherever it comes, is the earnest desire of your most humble servant in our Lord.

November, 1794.

WILLIAM STAVELY.

TO THE
RIGHT HONOURABLE
THE
COMMONS OF ENGLAND,
ASSEMBLED IN PARLIAMENT.

S I R S,

ALL that I shall preface to the ensuing Discourse is, that seeing the Nation's welfare and your own actings are therein concerned; the welfare of the nation, and your own prosperity in your present actings, being so nearly related as they are to the things of the ensuing Discourse, I should be bold to press you to a serious consideration of them as now presented unto you, were I not assured, by your ready attention unto, and favourable acceptance of their delivery, that being now published by your command, such a request would be altogether needless. The subject matter of this Sermon being of so great weight and importance as it is, it had been very desirable that it had fallen

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en upon an abler hand; as also that more space and leisure had been allotted to the preparing of it, first for so great, judicious, and honourable an audience; and secondly, for public view, than possibly I could beg from my daily troubles, pressures, and temptations, in the midst of a poor, numerous, provoking people. As the Lord hath brought it forth, that it may be useful to your Honourable Assembly, and the residue of men that wait for the appearance of the Lord Jesus, shall be the sincere endeavour at the throne of grace, of

Your most unworthy Servant,

In the work of the Lord,

COLLEGEHALL, }
MAY 1st, 1649. } JOHN OWEN.

A
S E R M O N

PREACHED TO THE
HONOURABLE HOUSE OF COMMONS,
ON
THURSDAY, the 19th of APRIL, 1649.

HEB. xii. 27. *And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*

THE main design of the Apostle in this scripture of the Hebrews, is to prevail with his countrymen who had undertaken the profession of the gospel, to abide constant and faithful therein, without any apostacy unto, or mixture with Judaism, which God and themselves had forsaken: fully manifesting, that in such backsliders the soul of the Lord hath no pleasure. Chap. x. 38.

A task, which whoso undertaketh in any age, shall find exceeding weighty and difficult, even to persuade professors to hold out, and continue in the glory of their profession unto the end, chap. x. 36. Prov. xxii. 13. and xxvi. 13. *that with patience doing the will of God, they might receive the promise, especially if there be lions in the way, if opposition*

sition or persecution attend them in their professed subjection to the Lord Jesus Christ.

Of all that deformity and dissimilitude to the Divine nature, which is come upon us by the fall, there is no one *part* more *eminent*, or rather no one *defect* more *evident*, than inconstancy and unstableness of mind, in embracing that which is spiritually good. Man being turned from his unchangeable *rest*, seeks to quiet and satiate his soul with restless movings towards changeable things, *Psalm cxvi. 7.*

Now, he who *worketh all our works for us, and in us*, Isa. xxvi. 12. *worketh them also * by us*: and therefore that which he will *give*, he persuades us to *have*, that at once his *bounty* and our *duty* may receive a manifestation in the same thing. Of this nature is *perseverance* in the faith of Christ; which as by him it is promised, and therefore is a *grace*, so to us it is prescribed, and thereby is a *duty*. *Petamus ut det, quod ut habeamus jubet*: August. *Let us ask him to bestow, what he require us to enjoy.* Yea, *Da Domine, quod jubes, et jube quod vis*: Give what thou commandest, and command what thou pleasest.

As a *duty*, it is by the Apostle here considered, and therefore pressed on them, who by nature were capable, and by grace enabled for the performance thereof. Pathetical exhortations then unto perseverance in the profession of the gospel, bottomed on prevalent scriptural arguments, and holy reasonings, are the *sum* of this epistle.

The arguments the Apostle handieth unto the end proposed, are of two sorts:

1. *Principal.*
2. *Deductive, or emergencies.*

1. His

* 1 Thess. 3. 2 Thess. i. 11. Deut. x. 16. ch. xxx. 6. Ezek. xviii. 31. ch. xxxvi. 26. Acts xi. 18.

1. His *principal* arguments are drawn from two chief fountains:

1. The *Author* ;

And,

2. The *nature and end of the gospel*.

The *Author* of the gospel is either,

1. *Principal and immediate*, which is God the Father, who having at sundry times, and in divers manners, formerly spoken by the prophets, herein speaketh by his Son, chap. i. 1.

2. *Concurrent and immediate* ; Jesus Christ, this great salvation, being begun to be spoken to us by the Lord, chap. ii. 3.

This latter he chiefly considereth, as in and by whom the gospel is differenced from all other dispensations of the mind of God.

Concerning him to the end { 1. His *person*.

intended, he proposeth, { 2. His *employment*.

For his *person*, that thence he may argue to the thing aimed at, he holdeth out,

1. The infinite glory of his *deity*, being the brightness of his Father's glory, and the express image of his person, chap. i. 3.

2. The infinite *condescension of his love*, in assuming *humanity* : For because the children were partakers of flesh and blood, he also himself took part of the same, chap. ii. 14.

And from the consideration of both these, he presseth, the main exhortation which he hath in hand, as you may see, chap. ii. 1, 2. chap. iii. 12, 13, &c.

The employment of Christ he describeth in his offices, which he handleth,

1. *Positively*, and very briefly, chap. i. 2, 3.

2. *Comparatively*, insisting chiefly on his priesthood, exalting it in sundry weighty particulars above that of *Aaron*, which yet was the glory of the Jewish worship, and this at large, chap. vi. vii. viii. ix. x.

And

And this being variously advanced and asserted he layeth as the main foundation upon which he placeth the weight and stress of the main end pursued, as in the whole epistle is every where obvious.

II. The second head of *principal* arguments he taketh from the gospel itself, which, considering as a *covenant*, he holdeth out two ways :

1. *Absolutely*, in its efficacy, in respect of,
 1. *Justification*: In it God is merciful to unrighteousness, and sins and iniquities he remembers no more, chap. viii. 12. Bringing in perfect remission, that there shall need no more offering for sin, chap. x. 17.
 2. *Sanctification*: He puts his laws in our hearts, and writes them in our minds, chap. x. 16. in it purging our consciences by the blood of Christ, chap. ix. 14.
 3. *Perseverance*: I will be to them a God, and they shall be to me a people, chap. viii. 10. All three are also held out in sundry other places.
2. *Respectively* to the covenant of works, and in this regard assigns unto it principal qualifications, with many peculiar eminencies them attending, too many now to be named: Now these are,
 1. That it is *new*: He saith a *New Covenant*, and hath made the first old, chap. viii. 13.
 2. *Better*: It is a better covenant, and built upon better promises, chap. viii. 6, 7, 22.
 3. *Surer*: The priest thereof being ordained, not after the law of a carnal commandment, but after the power of endless life, chap. vii. 16.
 4. *Unalterable*: So in all the places before named, and sundry others.

All which are made eminent in its peculiar Mediator,

diator, Jesus Christ; which is the sum of chap. vii.

And still in the holding out of these things, that they might not forget the end for which they were now drawn forth, and so exactly handled, he interwaves many patheticall intreaties, and pressing arguments, by way of application, for the confirming and establishing his countrymen in the faith of this glorious gospel, as you may see almost in every chapter.

2. His arguments *less principal*, deduced from the former, being very many, he referred to these three heads.

1. The *benefits* by them enjoyed under the gospel.

2. The *example* of others, who by faith and patience obtained the promises, chap. xi.

3. From the *dangerous and pernicious consequence* of backsliding, of which only I shall speak. Now this he setteth out three ways.

1. From the nature of that sin; It is a *crucifying to themselves the Son of God afresh, and putting him to open shame*, chap. vi. 6. *a treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the spirit of grace*, chap. x. 29.

2. The irremediless punishment which attends that sin: *There remains no more sacrifice for it, but a certain fearful looking for of judgment, and fiery indignation, that shall consume the adversaries*, chap. x. 26, 27.

3. The *person* against whom peculiarly it is committed, and that is he who is the Author, subject, and Mediator of the gospel, the Lord Jesus Christ; concerning whom, for the aggravation of this sin, he proposeth two things:

1. His *goodness and love*, and that in his great undertaking to be a Saviour, being *made like unto*

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his

his brethren in all things, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people, chap. ii. 17. And of this there is a sweet and choice line, running through the whole discourse, making the sin of backsliding, against so much love and condescension, appear exceeding sinful.

2. His greatness or power, which he sets out two ways:

1. *Absolutely*, as he is God to be blessed for ever, chap. i. and it is a fearful thing to fall into the hands of the living God, chap. x. 31.

2. *Comparitively*, as he is the Mediator of the new covenant, in reference to *Moses*. And this he setteth forth, as by many and sundry reasonings in other places of the epistle, so a double testimony in this 12th chapter, making that inference from them both which you have, ver. 25. See that you refuse not him that speaketh: for if they escaped not who refused him who spake on earth, how much more shall not we escape, if we turn away from him who speaketh from heaven.

Now the first testimony of his power is taken from a record of what he did heretofore; the other from a prediction of what he will do hereafter.

The first you have, ver. 26, in the first part of it. His voice *THEN* shook the earth: Then, that is, when the law was delivered by him, as it is described, ver. 18, 19, 20, foregoing. When the mountain, upon which it was delivered, *Exod. xix. 18, 19*, the Mediator, *Moses*, into whose hand it was delivered, and the people, for whose use it was delivered, did all shake and tremble, chap. xx. 18. at the voice, power, and presence of Christ; who, as it hence appears, is that *Jehovah* who gave the law *Exod. xx. 2*.

The other, in the same verse, is taken from a prediction out of *Haggai, ii. 16*. of what he will do hereafter,

hereafter, even demonstrate and make evident his power beyond whatever he before effected; *He hath promised, saying, Yet once more, I shake not the earth only, but also the heavens.*

And if any one shall ask, wherein this effect of the mighty power of the Lord Jesus consisteth, and how from thence professors may be prevailed upon to keep close to the obedience of him in his kingdom? The apostle answers, ver. 27. *And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*

And thus am I stepped down upon the words of my text, finding them in the close of the arguments drawn from the power of Christ, to persuade professors to constancy in the paths of the gospel; and having passed through their coherence, and held out their aim and tendence, their opening and application comes now to be considered, and herein are these three things:

I. The apostle's assertion: *The things that are shaken shall be removed, as things that are made.*

II. The proof of this assertion: *This word, once more signifieth no less.*

III. His inference from this assertion, thus proved: *The things that cannot be shaken must remain.*

I. In the first I shall consider.

1. What are the things that are shaken.
2. What is their shaking.
3. What their removal, being shaken.

For the first, there is great variety of judgment amongst interpreters; the foregoing verse tells us, it is not only the earth, but the heaven also; but now what heaven and earth this should be is dubious, is not apparent. So many different apprehensions of the mind of God in these words, as have any likeness of truth, I must needs recount and remove, that no prejudice may remain from other conceptions,

conceptions, against that which from them we shall assert.

(1) The *earth* [say some] is the men of the earth, living thereon; and the *heavens* are the angels, their blessed inhabitants; both shaken or stricken with amazement, upon the nativity of Christ, and preaching of the gospel. The *heavens* were shaken, when so great things were accomplished, as that the *angels themselves desired to look into them*, 1 Pet. i. 12. And the *earth* was filled with amazement when the Holy Ghost being poured out upon the apostles for the preaching of the gospel, men of every nation under heaven were amazed, and marvelled at it, Acts ii. 5, 6, 7. Thus *Rollocus*, *Piscater*, and sundry other famous divines. But,

1. The shaking here intimated by the apostle, was then, when he wrote under the promise, not actually accomplished, as were the things by them recounted; for he holds it forth as an issue of that great power of Christ, which he would one day exercise for the farther establishment of his kingdom.

2. This that now is to be done, must excel that which formerly was done at the giving of the law, as is clearly intimated in the inference, *then he shook the earth, but now the heavens also*. It is a gradation to an higher demonstration of the power of Christ, which that the things of this interpretation are, is not apparent.

3. It is marvellous these learned men observed not, that the *heavens and the earth shaken*, ver. 26. are the things to be *removed*, ver. 27. Now, how are angels and men removed by Christ? are they not rather gathered up into one spiritual body and communion? Hence, ver. 27. they interpret the *shaken things to be Judaical ceremonies*, which, ver. 26. they had said to be *men and angels*.

2. Others

(2.) Others, by *heaven and earth*, understand the material parts of the world's fabric, commonly so called; and by their shaking, those portentous signs and prodigies, with earthquakes, which appeared in them at the birth and death of the Lord *Jesus*. A new star, preternatural darkness, shaking of the earth, opening of graves, rending of rocks, and the like, are to them, this shaking of heaven and earth, Math. ii. 2. and xxvii. 45. Luke xlii. 44, 45. Math. xxvii. 51, 52. So *Junius*, and after him most of ours.

But this interpretation is obnoxious to the same exceptions with the former and also others: For,

1. These things being past before, how can they be held out under a promise?

2. How are these *shaken things removed*, which with their shaking they must certainly be as in my text?

3. This shaking of heaven and earth is ascribed to the power of Christ, as Mediator, whereunto these signs and prodigies cannot rationally be assigned; but rather to the sovereignty of the Father, bearing witness to the nativity and death of his Son: So that neither can this conception be fastened on the words.

(3.) The fabric of heaven and earth, is by others also intended, not in respect of the signs and prodigies formerly wrought in them: but of that dissolution, or, as they suppose, alteration which they shall receive at the last day: So *Paraus*, *Grotious*, and many more. Now, though these avoid the rock of holding out as accomplished, what is only promised, yet this gloss also is a dress disfiguring the mind of God in the text: For,

1. The things here said to be *shaken*, do stand in a plain opposition to the things that *cannot be shaken* nor removed, and therefore they are to be re-

moved, that these may be brought in. Now the things to be brought in are the things of the *kingdom* of the Lord Jesus. What opposition, I pray, do the material fabric of heaven and earth stand in to the kingdom of the Lord Jesus? doubtless none at all, being the proper seat of that kingdom.

2. There will, on this ground, be no bringing in of the kingdom of the Lord Jesus, until indeed that kingdom, in the sense here insisted on, is to cease; that is, after the day of judgment, when the kingdom of grace shall have place no more.

Those are the most material and likely mistakes about the words. I could easily give out, and pluck in again, three or four other warping senses; but I hope few, in these days of *accomplishing*, will once stumble at them. The true mind of the Spirit, by the help of that Spirit of truth, comes next to be unfolded; and first, what are the things that are shaken?

1. As the apostle here applies a part of the prophesy of *Haggai*, so that prophesy, even in the next words, gives light unto the meaning of the apostle. Look what *heaven and earth*, the prophet speaks of; of those, and no other, speaks the apostle. The spirit of God, in the scripture, as his own best interpreter. See then the order of the words, as they lie in the prophet; *Haggai* ii. 6, 7. *I will shake heaven and earth: I will shake all nations.* God then shakes *heaven and earth*, when he shakes *all nations*; that is, he shakes the *heaven and earth of the nations.* *I will shake heaven and earth, and I will shake all nations*, is a pleonasm; for, *I will shake the heaven and earth of all nations.* These are the things shaken in my text.

The *heavens of the nations*, what are they? even their *political* heights and glory, those forms of government

government which they have framed for themselves and their own interest; with the grandeur and lustre of their dominions.

The nations earth is the multitude of their people, their strength and power, whereby their *heavens*, or political heights, are supported.

It is then neither the material heavens and earth, nor yet Mosaical ordinances, but the political heights and splendour, the popular multitudes and strength of the nations of the earth, that are thus to be shaken, as shall be proved.

That the earth, in prophetic descriptions or predictions of things, is frequently, yea, almost always taken for the people and multitudes of the earth, needs not much proving: One or two instances shall suffice: Rev. xii. 16. *The earth helped the woman against the flood of the dragon*: which that it was the multitudes of earthly people none doubts. Psal. lxxviii. 8. Hab. ii. 20. Mat. xxiv. 7. 1 Sam. xiv. 25. That an earthquake, or shaking of the earth, are popular commotions, is no less evident from Rev. xi. 13. where, by an earthquake, great Babylon receives a fatal blow.

And for the *heavens*, whether they be the political heights of the nations, or the grandeur of potentates, let the scripture be judge; I mean when used in this sense of shaking, or establishment.

Isa. li. 15, 16. *I am the Lord thy God, who divided the sea, whose waves reared: The Lord of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Sion, Thou art my people.*

By a repetition of what he hath done, he establisheth his people in expectation of what he will do. And,

1. He reminds them of that wonderful deliverance

ance from an army behind them, and an ocean before them, by his miraculous preparing dry paths for them in the deep. *I am the Lord who divided the sea, whose waves roared.*

2. Of his gracious acquainting them with his mind, his law, and ordinances, at Horeb: *I have* (saith he) *put my words in thy mouth.*

3. Of that favourable and singular protection afforded them in the wilderness, when they were encompassed with enemies round about: *I covered thee in the shadow of mine hand.*

Now, to what end was all this? Why, saith he, that *I might plant the heavens and lay the foundation of the earth.* What! of these material visible heavens and earth? 2460 years before at least, were they planted and established: It is all but making of *Zion a people*, which before was scattered in distinct families. And how is this done? Why the heavens are planted, or a glorious frame of government and polity is erected amongst them, and the multitudes of their people are disposed into an orderly commonwealth, to be a firm foundation and bottom for the government amongst them. This is the heavens and earth of the nations which is to be shaken in my text.

Isa. xxxiv. 4. *All the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down, as the leaf falleth from the vine.* Now these dissolved, rolled heavens, are no other but the power and heights of the opposing nations, their government and tyranny, especially that of Idumea, as both the foregoing and following verses do declare. *The indignation of the Lord* (saith he) *is upon the nations, and his fury upon their armies, he hath delivered them to the slaughter; their slain, &c.*

Jer. iv. 23, 24, 25. *I behold the earth, and lo, it was without form and void; and the heavens, and they*

they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. Here is heaven and earth shaken; and all in the raising the political state and commonwealth of the Jews by the Babylonians, as is at large described in the verses following:

Ezek. xxxii. 7. I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light: and all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. Behold, heaven and earth, sun, moon, and stars all shaken and confounded in the destruction of Egypt; the thing the prophet treats of, their kingdom and nation being to be ruined.

Not to hold you too long upon what is so plain and evident, you may take it for a rule, that in the denunciations of the judgments of God, through all the prophets, *heavens, sun, moon, stars*, and the like appearing beauties and glories of the aspectable heavens, are taken for governments, governors, dominions, in political states, as Isa. xiv. 12, 13, 14, 15. Jer. xv. 9. chap. li. 25. Isa. xiii. 13. Psal. lxxviii. 8. Joel ii. 10. Rev. viii. 12. Mat. xxiv. 29. Luke xxi. 25. Isa. lx. 20. Obad. 4. Rev. viii. 13. chap. xi. 12. chap. xx. 11.

Furthermore, to confirm this exposition, St. John, in the Revelation, holds constantly to the same manner of expression: *heaven and earth* in that book, are commonly those which we have described. In particular this is eminently apparent, chap. vi. 12, 13, 14, 15, verses, *And I beheld, and when he had opened the sixth seal, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth. And the heaven departed, as a scroll when it is rolled together; and every mountain and island were moved out of their places, &c.*

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The destruction and wasting of the Pagan Romish state, the plagues and commotions of her people, the dethroning her idol-worship, and destruction of persecuting emperors and captains, with the transition of power and sovereignty, from one sort to another, is here held out under this grandeur of words*, being part of the shaking of *heaven and earth* in in my text.

Add lastly hereunto, that the promises of the restoration of God's people into a glorious condition, after their sufferings, is perpetually in the scripture, held out under the same terms; and you have a plentiful demonstration of this point.

Isa. lxxv. 17. *Behold! I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, ver. 18. Be you glad and rejoice for ever in that which I create, &c. See, Isa. lxxvi. 22, 23, 24.*

2 Pet. iii. 13. *Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.*

Rev. xxi. 1. *I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. The heaven and the earth is restored; but the sea, that shall be no more.*

Those gatherings together of many waters, Gen. i. 10. rivers from all places, or pretended clergymen from all nations, into general councils, which were the sea or many waters, on which the whore sat, Rev. xvii. 1. shall have no place at all in the Church's restored condition.

I hope it is now fully cleared, what is meant by the things that are shaken; even the political heights, the splendor and strength of the nations of the

* Euseb. *Eccles. Hist. lib. 9, c. 8. 10. lib. 8. cap. 27. Devita Constan. lib. 1. cap. 50, 51, 52.*

the earth. The foundation of the whole is laid, and our heap (or buildings, if your favour so accept it) will go on apace; for to the analogy hereof shall the residue of the words be interpreted.

Part II.] The second thing considerable is, what is the *shaking* of these things? To this the answer is now made brief and facile. Such as are the *things shaken*, such must their shaking be; spiritual, if spiritual; natural, if natural; civil, if civil.—Now, they being declared and proved to be civil things, such also is their shaking; Matt. xxiv. 6, 7. Jer. iv. 19. Isa. ix. 5. Now, what is a civil shaking of civil constitutions? How are such things done in the world? What are these earthquakes? Truly the accomplishment hereof is in all nations so under our eyes as that I need not speak one word thereunto.

Part III.] Neither shall I insist upon the third enquiry, viz. *when this shaking* shall be: The text is plain, that it must be previous to the bringing in of those things that cannot be moved; that is the prosperous estate of the kingdom of Christ. Only we may observe, that besides other *shakings* in particular nations of less general concernment and importance, this prophecy hath, and shall receive a two-fold eminent accomplishment, with reference unto a two-fold eminent opposition, which the kingdom of Christ hath met with in the world.

First from the *Pagan Roman state*, which, at the gospel's first entrance, held in subjection most of the chief provinces of the then known world. What were the bloody endeavours of the *heaven* and *earth* of that state for the suppression thereof is known to our children. The issue of the whole, in the accomplishment of this promise, *shaking those heavens and earth* to pieces, I before pointed at, from Rev. vi. 12, 13, 14, 15, beginning in the plagues of the persecuting emperors, and ending in the ruin of the empire itself. But,

2. The

2. The *immueable things* were not yet in their glory to be brought in; more seed of blood must be sown, that the end of the gospel's year may yield a plentiful harvest. That *shaking* was only for vengeance upon an old, cursed, and not for the bringing in of a new, blessed state. The *vials* of God's wrath having crumbled the heavens and earth of *Pagan Rome* into several pieces; and that empire being removed, as to its old form, by the craft of Satan, it became moulded up again into a papal sovereignty, to exercise *all the power of the first beast*, in persecution of the Saints, Rev. xiii. 12. This second pressure, though long and sore, must have an end; the new moulded *heaven* and *earth* of *papal antichristian Rome*, running by a mysterious thread through all the nations of the west, must be shaken also, Rev. xviii. 2. Isa. xl. 12. Psal. ii. 6. which, when it is accomplished, there shall be no more sea. There is not another beast to arise, nor another state to be formed: let endeavours be what they will, the Lord Jesus shall reign. And this for the opening of the first general head.

II. *General head.*] 2dly, What is the *removal* of *heaven* and *earth*, *being shaken*? The word here translated *removal*, is METATHESIS. Whence that is come to pass I dare not positively say. This doubtless, is a common fault amongst translators, that they will accomodate the words of a text to their own apprehension of the sense and matter thereof. Understanding, as I suppose, that the things here said to be shaken, were the Jewish ordinances, they translated their disposition, a *removal*: Heb. xi. 5. Jude 4. Gal. i. 6. Heb. vi. 18. Heb. vii. 12. as the truth is, they were removed: But the word signifies no such thing. As its natural importance, from its rise and composition is otherwise, so neither in the scripture, nor any prophane author doth

doth it ever signify properly a *removal: translation*, or changing, is the only native, genuine import of it; and why it should, in this place, be haled out of its own sphere, and tortured into a new signification, I know not: *removal* is of the matter, *translation* of the form only. It is not then a destruction and total amotion of the great things of the nations, but a change, translation, and a new moulding of them, that is here intimated. *They shall be shuffled together almost into their primitive confusion, and come out new moulded, for the interest of the Lord Jesus.* All the present states of the world are cemented together by anti-christian lime, as I shall shew afterwards. Unless they be so shaken as to have every cranny searched and brushed, they will be no quiet habitation for the Lord Christ and his people. This then is the heaven and earth of the nations.

Now this is evident, from that full prediction which you have of the accomplishment hereof, Rev. xvii. 12, 13, and 16.

Ver. 12. *The kingdoms of the west receive power at one hour with the beast.*

Ver. 13. *In their constitution and government at first received, they gave their power to the beast, and fight against the Lamb.*

Ver. 14. *The Lamb, with his faithful and chosen ones, overcomes them. There their heaven and earth is shaken.*

Ver. 16. *Their power is translated, new moulded and becomes a power against the beast, in the hand of Jesus Christ.*

This then is the *shaking and removal* in my next: which is said to be *as of things that are made*; that is, by men, through the concurrence of Divine Providence, for a season; (which making you have, Rev. xvii. 12. and 17) not like the king-

dom of Christ, which being of a purely divine constitution, shall by no human power receive an end.

The other parts of the text follow briefly.

II. The next thing is the Apostle's proof of this assertion. And he tells you, this word once more, the beginning of this sentence he urged from the prophet, signifies no less. The words in the prophet are *megat hi hod achath*: *megat hi*, are left out by the apostle, as not conducing to the business in hand: *hod achath*, rendered *liti apaz*, by the apostle, is a sufficient demonstration of the assertion. In themselves they hold out a commutation of things; and, as they stand in conjunction in that place of the prophet, declaring that that *shaking* and commutation must be for the bringing in of the kingdom of the Lord Christ. In brief being interpreted by the same Spirit, whereby they were indited, we know the exposition is true.

III. The last *head* remaineth under two particulars:

1. *What are the things that cannot be shaken.*
2. *What is their remaining.*

For the first, the *things that cannot be shaken*, ver. 24. are called a *kingdom that cannot be removed*, ver. 28. A kingdom subject to none of those shakings and alterations which other dominions have been tossed to and fro withal; Psal. ii. 6. Psal. cx. 2. Acts ii. 36. Rev. i. 18. 1 Cor. xv. 24, 25, 26, 27. Daniel calls it, *A not giving of the kingdom to another people*, Dan. ii. 44. Not that oeconomic kingdom which he hath with his Father, as king of nations, but that oeconomic kingdom which he hath by dispensation from his Father, as king of saints. Now this may be considered two ways:

1. As purely internal and spiritual, which is the rule of his Spirit in the hearts of all his saints
- Luke

Luke vi. 20. Mark xii. 34. &c. This cometh not with observations, it is within us, Luke xvii. 20, 21. consisting in righteousness, peace, and joy in the Holy Ghost, Rom. xiv. 17.

2. As external, and appearing in gospel administrations. So is Christ described as a King in the midst of their kingdom, Rev. i. 14, 15, 16, 17. As also chap. iv. and chap. xi. 15. and both these may be again considered two ways:

1. In respect of their essence and being; and so they have been, are, and shall be, continued in all ages: *He hath built his Church upon a Rock, and the gates of hell shall not prevail against it.* Matth. xvi. 18.

2. In reference to their extent in respect of subjects, with their visible glorious appearance, which is under innumerable promises, to be very great in the latter days. *For it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.* Isa. ii. 4.

These then are the things which cannot be shaken, which we may reduce to three heads.

1. The growth of righteousness, peace, and joy, in the saints being filled with light and love, from the special presence of Christ, with a wonderful increase of the number of them, multitudes of the elect being to be born in those days; the residue of the Jews and fulness of the Gentiles meeting in one fold, and there dwelleth righteousness. 2 Pet. iii. 13.

2. The administration of gospel ordinances, in power and purity, according to the appointment, and unto the acceptance of the Lord Jesus. *The temple of God and the altar being measured anew; the outward court, defiled with Gentile worship, is left out.* Rev. xi. 1, 2.

3. The

5. The glorious and visible manifestations of those administrations, in the eyes of all the world, in peace and quietness. *None making afraid, or hurting in the whole mountain of the Lord.* Isa. lxx. 25.

For the personal reign of the Lord Jesus on earth, Acts iii. 21. I leave it to them, with whose discoveries I am not, and curiosities I would not be acquainted.

But as for such, who from hence do, [or for sinister ends pretend to] fancy to themselves a terrene kingly state, unto each private particular saint, so making it a bottom, *vivendi ut velis*, for every one to do that which is good in his own eyes, to the disturbance of all order and authority civil and spiritual, as they expressly clash against innumerable promises, so they directly introduce such confusion and disorder, as the soul of the Lord Jesus doth exceedingly abhor.

It is only the three things named, with their necessary dependancies, that I do assert.

And lastly, of these it is said, they must remain; that is, continue, and be firmly established, as the words is often used, Rom. ix, 11.

The words of the text being unfolded, and the mind of the Holy Ghost in them discovered, I shall from them commend to your Christian consideration this following position:

Obs.] *The Lord Jesus Christ, by his mighty power, in these latter days, as antichristian tyranny draws to its period, will so far SHAKE and TRANSLATE the POLITICAL HEIGHTS, GOVERNMENTS and STRENGTH of the NATIONS, as shall serve for the full bringing in of his own peaceable kingdom; the nations so shaken becoming thereby a quiet habitation for the people of the most High.*

Though the doctrine be clear from the text, yet it shall receive farther scriptural confirmation being of great weight and concernment.

Dan.

Dan. ii. 44. *And in the days of THESE KINGS, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.*

That this is affirmed of the kingdom of Christ under the gospel, none ever doubted.

Three things are here remarkably intimated of it:

1. The *time* wherein it shall most eminently be established; and that is, in the days of these kings of which *Daniel* was speaking.

2. The *efficacy* of its being set up; *it shall break in pieces all these kingdoms.*

3. Its own *stability*, *it shall never be destroyed.*

For the first, there is great debate, about the principal season of the accomplishing of this prediction, much hesitation who those kings are, in whose days the kingdom of Christ is eminently to be established. In the days when the two legs of the *Roman* empire, shall be divided into ten kingdoms, and those kingdoms have opposed themselves to the power of Christ; that is, in the days wherein we live, say some. Yea, most of the ancients took this for the *Roman* empire; and to these, the bringing in of the kingdom of Christ, is the establishment of it in these days: Others understand the *Syrian* and *Egyptians* branches of the *Grecian* monarchy, and the bringing in of Christ's kingdom, to be in his birth, death, and preaching of the gospel, wherein certainly the foundations of it were laid: I will not contend with any mortal hereabouts: Only I shall oppose one or two things to this latter interpretation: As,

1. The kingdom of *Syria* was totally destroyed, and reduced into a *Roman* province sixty years before the nativity of Christ, and the *Egyptian* thirty:

ty: So that it is impossible that the kingdom of Christ, by his birth, should be set up in their days.

2. It is ascribed to the efficacy of this kingdom, that being established, it shall break in pieces all those kingdoms. Which how can it be, when, at the first setting of it up, they had neither place nor name, nor scarce remembrance.

So that it must needs be the declining, divided *Roman empire*, shared amongst sundry nations, that is here intimated; and so consequently the kingdom of Christ to be established, is that glorious administration thereof which in these days, he will bring in.

Be it so, or otherwise, this from hence cannot be denied, that the kingdom of Christ will assuredly shake and translate all opposing dominions, until it self be established in and over them all, *oper edidit*, which is all I intend to prove from this place. The ten-partie empire of the west, must give place to the stone cut out of the mountain without hands.

Dan. vii. 27. *The kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom in an everlasting kingdom, and all dominions shall serve and obey him.* Hitherto is the end of the matter.

Either antichrist is described in the close of this chapter, or one very like him, St. John painting him in the Revelation with all this man's colours; plainly intimating, that though, in the first place, that mad, raging tyrant *Antiochus the Illustrious* was pointed at, yet that another was to rise in his likeness, with his craft and cruelty, that with the assistance of the ten horns, should plague the saints of the Christians, no less than the other had done those of the Jews. Now, what shall be the issue thereof? ver. 26. *His dominion, with his adherents,*
shall

shall be taken away and consumed: And then shall it be given to the people of the Most High, as before: Or they shall enjoy the kingdom of Christ in a peaceable manner; their officers being made peace, and their exactors righteousness.

It is clearly evident, from these and other places in that prophecy, that he who is the only potentate will, sooner or later, shake all the *monarchies* of the earth, where he will have his name known, that all nations may be suited to the interest of his kingdom, which alone is to endure.

Isa. lx. In many places, indeed throughout, holds out the same.

Ver. 12. *The nation and the kingdom which will not serve thee, shall be broken in pieces: That is, all the nations of the earth; not a known nation, but the blood of the saints of Christ is found in the skirts thereof. Now, what shall be the issue when they are broken?*

Ver. 17, 18. *I will make thine officers peace, and thine exactors righteousness: Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise.*

See, at your leisure, to this purpose, Amos ix. 11, 12, 13, 14, 15, Jer. xxxi. 23, 24, 25, Isa. xxxiii. 21, 22, 23, 24.

I shall only add that punctual description, which you have of this whole matter, as Daniel calls it, in the Revelation, with respect unto its accomplishment, chap. xvii. The Roman harlot having procured the ten kings, or kingdoms, into which the last head of the Roman empire sprouted, about the year 450, by the inundation of the northern nations to join with her, they together make war against the Lamb, ver. 12, 13, 14.

Ver. 12. *The ten horns which thou sawest [upon the last head of the great beast, the Roman monarchy]*

narchy] are ten kings which have received no kingdom as yet, (to wit, when John saw the vision) but receive power as kings one hour with the beast. About 400 years after this, the Pope ascended to his sovereignty, and these western nations grew into distinct dominions about the same time

Ver. 13. *These have one mind,* [that is, as to the business in hand, for otherwise they did and do vex one another with perpetual broils and wars] *and shall give their power and strength to the beast* [or swear to defend the rights of holy church, which is no other than Babylon,] and act accordingly.

Ver. 14. *These make war with the Lamb,* having sworn and undertaken the defence of holy church, or Babylon, they persecuted the poor heretics with fire and sword; that is, the witnesses of the Lamb, and in them the Lamb himself, [striving to keep his kingdom out of the world] *and the Lamb shall overcome them,* shaking and traslating them into a new mould and frame; *For he is Lord of lords, and King of kings, and they that are with him* [whose help and endeavours he will use] *are called, and chosen, and faithful.*

Ver. 16. *The ten horns which thou sawest upon the beast,* [being now shaken, changed, and translated in mind, interest, and perhaps government,] *these hate the whore, and shall make her desolate,* [are instrumental, in the hand of Christ, for the ruin of that antichristian state, which before they served] *and naked, and shall eat her flesh, and burn her with fire.*

Hence, chap. xviii. 2. Babylon, and that whole antichristian state which was supported upon their power and greatness, having lost its props, comes toppling down to the ground: *Babylon the great is fallen, is fallen,* ver. 2. and the saints take vengeance on the whore, for all her former rage and cruelty.

cruelty. *Double unto her double, according to her works, ver. 6.*

Ver. 9. "*And the kings of the earth, (being some of them shaken out of their dominion, for refusing to close with the Lamb) who have committed fornication and lived deliciously with her, (learning and practising false worship of her institution) shall bewail her, and lament for her, (as having received succour from her, her monasteries and shavelings, in their distress, whereunto indeed they were brought for her sake) when they shall see the smoke of her burning, (beholding her darkness, stink, and confusion, in her final desolation.)*"

"Now, all shis shall be transacted with so much obscurity and darkness, Christ not openly appearing unto carnal eyes, that though many shall be purified and made white, yet the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Dan. xii. 10. There shall be no such demonstration of the presence of Christ, as to open the eyes of hardened men: but at length, having suffered the poor deceived wretches to drink of the cup prepared for them, he appears himself gloriously, chap. xix. 13. in a more eminent manner than ever before, to the total destruction of the residue of opposers. And that this will be the utmost close of that dispensation wherein now he walketh, I no way doubt."

The assertion being cleared and proved, the reasons of it come next to be considered: and the first is, that

*Reas. 1.] * It shall be done by the way of recompence*

* Psal. ii. 4. 5. Psal. cxxxvii. 8, 9. Isa. xlvii. 1, 2, 3. Isa. xlix. 26. Jer. l. 33, 34. chap. li. 24, 25, 34, 35. Zech. xii. 2, 3, 4. chap. xiv. 12. Rev. xviii. 6, &c.

compence and vengeance. *It is the great day of the wrath of the Lamb, Rev. vi. 7. The land shall be SOAKED WITH BLOOD, and the dust made fat with fatness; for it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion, Isa. xxxiv. 7, 8. The day of vengeance is in his heart, when the year of his redeemed is come, Isa. lxiii. 4.*

“ The kings of the earth have given their power
 “ to antichrist, endeavouring to the utmost to keep
 “ the kingdom of Christ out of the world. What,
 “ I pray, hath been their main business for 700
 “ years and upwards, even almost ever since the
 “ man of sin was enthroned? How have they earned
 “ the titles, *eldest son of the church; the catho-*
 “ *lic and most Christian king; defender of the faith,*
 “ and the like? hath it not been by the blood of
 “ saints? Is there not in every one of these king-
 “ doms, the slain, and the banished ones of Christ
 “ to answer for? In particular,

“ Hath not the blood of the saints of Jesus,
 “ (eclipsed by antichrist and his adherents) *Wick-*
 “ *liffs and Lollards*, cried from the ground for ven-
 “ geance upon the *English heaven and earth* for a
 “ long season? Did not their bodies lye in the
 “ streets of *France* under the names of *Waldenses,*
 “ *Albigenses*, and poor men of *Lyons*? Hath not
 “ *Germany*, and the annexed territories, her *Husse,*
 “ and *Hussile, Herom, and Subutraguains* to answer
 “ for? Is not *Spain's Inquisition* enough to ruin a
 “ world, much more a kingdom? Have not all these
 “ and all the kingdoms round about, washed
 “ their hands and garments in the blood of thou-
 “ sands of protestants? And do not the kings of all
 “ these nations as yet stand up in the room of
 “ their progenitors, with the same implacable en-
 “ mity to the power of the gospel? Shew me seven
 “ kings that ever yet laboured sincerely to enhance
 “ the

" the kingdom of the Lord Jesus, and I dare boldly
 " say; *Octavus quis fuerit nondum constat.* And is
 " there not a cry for all this; *How long, Lord, ho-*
 " *ly and true, dost thou not avenge our blood on them*
 " *that live on the earth?* Rev. vi. 10. Doth not
 " *Sion cry, The violence done to me and my flesh be*
 " *upon Babylon, and my blood upon those heavens of*
 " *the nations?* And will not the Lord avenge his
 " *elect that cry unto him day and night?* will he not
 " *do it speedily, will he not call the FOWLS OF*
 " *HEAVEN to eat the flesh of KINGS and CAP-*
 " *TAINS and great men of the earth;* Rev. xix.
 " 18. Will he not make these heavens like the
 " *wood of the vine, not a pin to be taken off them*
 " *to hang a garment on, in his whole tabernacle?*"

The time shall come wherein the earth shall dis-
 close her slain, and not the simplest heretic, as they
 were counted, shall have his blood unrevenged;
 neither shall any atonement be made for this blood,
 or expiation be allowed, whilst a toe of the image,
 or a bone of the beast is left unbroken.

Reas. 2.] That by his own wisdom he may
 frame such a power as may best conduce to the
 carrying on of his own kingdom among the sons
 of men.*

He hath promised his Church, that he will give
 unto it *Holy Priests and Levites*, Isa. lxvi. 20, 21.
 which shall serve at the *great feast of Tabernacles*,
 Zech. xiv. 16. A sufficient demonstration that he
 will dwell still in his churches by his ordinances,
 whatsoever some conceive: So also, that he will
 make her civil officers peace and her exactors righte-
 ousness, Isa. lx. 17, 18. They shall be so establish-
 ed, that the nations, as nations, may serve it: and
 the

* *Psa. ii. 9, 10, 11, 12. Rev. xxvii. 14. Math.*
xviii. 20. 1 Cor. xi. 26. Eph. iv. 11, 12, 13. 1 Tim.
vi. 13, 14. Psal. xlv. 16. Isa. xlix. 7, 23.

the kingdoms of the world, shall become the kingdoms of our Lord, Rev. xi. 15.

For the present, the government of the nations, (as many of them as are concerned therein) is purely framed for the interest of antichrist. No kind of government in *Europe*, or line of governors so ancient, but that the beast is as old as they, and had a great influence into their CONSTITUTION or ESTABLISHMENT, to provide that it might be for his own interest.

I believe it will be found a difficult task, to name any of the kingdoms of *Europe*, (excepting only that remotest northward) in the setting up an establishment whereof either as to persons or government, the Pope hath not expressly bargained for his own interest, and provided that that should have the chiefest place in all the oaths and bonds that were between princes and people.

Belarmine, to prove that the Pope hath a temporal power indirectly over all kings and nations, (if he mean by indirectly, gotten by indirect means, it is actually true, as to too many of them) gives sundry instances in most of the most eminent nations in *Europe*, how he hath actually exercised such a power for his own interest.

There have been two most famous and remarkable changes of the government of these nations, and into both of them what an influence the Pope had is easily discernable.

The first was between the years 4 and 500 after Christ, 2 Thess. ii. 6, 7. when the *Roman* empire of the west, that which with-held the *man of sin* from acting his part to the life, was shivered to pieces by many barbarous nations, Dan. ii. 41. who settling themselves in the fruitful soils of *Europe*, began to plant their heavens and lay the foundations of their earth, growing up into civil states, for the most part appointing them to be their

their kings in peace, who had been their leaders in war.

This furious inundation settled the *Franches* in *Gall*, the *Saxons*, in *England*, the *West Goths* in *Spain*, the *East Goths* and *Longobards* into *Italy*, and set up the *Almans* in *Germany*; from some whereof, though for divers years the papal world was exceedingly tormented, and *Rome* itself sacked; yet in the close and making up of their governments, changing their manners and religion, they all submitted to the usurpation of the man of sin, Rev. xvii. 13. So that in all their windings up, there was a salve for him and his authority.

The second great alteration took up a long space, and was in action about 300 years, reckoning it from the translation of the *French* crown, from *Childerec* the IVth, unto *Pepin* and his son *Charles*, by papal authority, until the conquest of *England* by the *Normans*; in which space, the line of *Charles* in *France* was again, by the same authority, and the power of *Hugh Capet*, cut off; no state in *Europe*, the choice patrimony of the beast, that did not receive a signal alteration in this space; nor was there any alteration, but that the Pope had a hand in every one of them: and either by pretended collations of right, to pacify the consciences of blood-thirsty potentates, in the undertaking and pursuing their unjust conquests, or foolish *mitred confirmations* of sword purchases, he got them all framed to his own end and purpose, which was to bring all these nations into subjection to his Babylonish usurpations; which their kings finding no way inconsistent with their own designs, did willingly remote, labouring to enforce all consciences into subjection to the *Roman see*.

Hence it is, as I observed before, that such an interposition was made of the rights of Holy Church; that is, *Babylon*, the mother of fornications,

tions, Rev. xiii. 15, 16. in all the ties, oaths and bonds between princes and people. And for the advancement of the righteous judgments of God, that the sons of men may learn to fear and tremble before him. It may be observed, that that which doth and shall stick upon potentates to their ruin, is not so much their own or any other interest, as the very dregs of this papal antichristian interest, thrust into their oaths and obligations for no end in the world, but to keep the Lord Jesus out of his throne, 2 Thess. ii. 11.

This is a second reason, why the Lord Jesus, by his mighty power, at the bringing in of his immoveable kingdom, *will shake the heavens and the earth of the nations*: even because in their present constitution, they are directly framed to the interest of Antichrist, which, by notable advantages at their first moulding, and continued insinuations ever since, hath so rivetted itself into the very fundamentals of them, that no digging or mining, with an *earthquake*, will cast up the foundation stones thereof. The Lord Jesus then having promised the service of the nations to his church, will so far open their whole frame to the roots, as to pluck out all the cursed seeds of the *mystery of iniquity*, which, by the craft of Satan, and exigencies of state, or methods of advancing the pride and power of some sons of blood, have been sown among them.

Reas. 3.] Because as is their interest, so is their acting. The present power of the nations, stand in direct opposition to the bringing in of the kingdom of Christ. Two things there are which confessedly are incumbent on him in this day of his advancement.

1. The bringing home of his ancient people, to be one-fold with the fulness of the Gentiles; raising up the tabernacle of David, and building it as
in

in days of old, John x. 16. Isa. xxxvii. 31. Jer. xxx. 9. Ezek. xxxiv. 23. chap. xxxvii. 24, 25. Hos. iii. 5. Amos. ix. 11. in the accomplishment of innumerable promises, and answer to millions of prayers put up at the throne of grace, for this very glory in all generations. Now there be two main hindrances of this work, that must be removed: The first whereof is,

1 *Real*: The *Great River Euphrates*, the strength and fulness of whose streams doth yet rage so high that there is no passage for the kings of the east to come over; Exod. xiv. 21, 22, Josh. iii. 15, 16. Hab. iii. 8. wherefore this must be dried up as other waters were for their forefathers in days of old, Rev. xvi. 12. Doubtless this is spoken in allusion to *Abraham's* coming over that river into *Canaan*, when the church of God in his family was there to be erected; whence he was called the *Hebrew*; that is, the passenger, to wit, over that river, Gen. xiv. 13.—and then it may well enough denote the *Turkish* power, which, proud as it is at this day, possessing in peace all those regions of the East, yet God can quickly make it wither and be dried up: Or, to the deliverance of the Jews from *Babylon*, when it was taken and destroyed by the drying up of the streams of that river, and so the yoke of her tyranny broken from the church's neck, Jer. lii. 31, 32, and so it can be no other but the power of the *Romish Babylon*, supported by the kings of the nations, which must therefore be shaken and dried up.

2. *Moral*, or the idolatry of the Gentile worshippers. The *Jews* stick hard as yet at this, that God should abolish any kind of worship which himself had once instituted, Rev. ix. 2. But that he should ever accept any false worship, which he had once strictly prohibited, and no where to this day appointed, to this they will never be reconciled.

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Now, such is all the invented idolatrous worship which the kings of the earth have sucked in, from the cup of fornication held out to them in the hand, and by the authority of the *Roman whore*; this still they cleave close unto, and will not hearken to the angel preaching the everlasting gospel, that men should worship him who made the heavens, and the earth, and the sea, and the fountains of waters, Rev. xiii. 6, 7. that is, the God of Heaven in Jesus Christ, in opposition to all their *Iconolatry, Artolatry, Hagiolatry, Staurolatry, and Mass abominations*. This then must also be removed; and because, as you saw before, it is so rivetted and cemented into, and with all the orbs of the nations, *heaven and earth*, they must be shaken, and brought *his METATHESIS*, before it can be effected.

2. The second thing he hath to accomplish is, the tremendous total destruction of *Babylon*, Psal. cxxxvii. 8, 9. Isa. xlvii. 7, 8, 9. the man of sin and all his adherents, that are not obedient to the heavenly call, Rev. xviii. 4. Jer. li. 25, 26. Rev. xvii. 1, 2. Zech. ii. 7. Jer. li. 6. Jud. xvi. 28, 29. Now, as *Sampson*, intending the destruction of the princes, lords, and residue of the *Philistines*, who were gathered together in their idol temple, he effected it by pulling away the pillars whereby the building was supported, whereupon the whole frame topled to the ground: So the Lord, intending the ruin of that mighty power, whose top seems to reach to heaven, will do it by pulling away the pillars and supporters of it; after which it cannot stand one moment. Now, what are the pillars of that fatal building? Are they not the powers of the world, as at present stated and framed? pull them away, and, alas! what is anti-chris? it is the glory of the kings put upon her, that makes men's eyes so dazzle on the *Roman harlot*. Otherwise she is but like the *Egyptian* deities,

ties, whose silly worshippers, through many glorious portals, and frontispieces were led to adore the image of an ugly ape.

Add hereunto, that in this mighty work, the Lord Jesus Christ will make use of the power of the nations, the horns of them; that is, their strength, Rev. xvii. 16. they must hate the whore and make her desolate and naked, and eat her flesh and burn her with fire. Now, whether this can be accomplished or no in their present posture, is easily discernable. Doth not the papal interest lie at the bottom of all for the most ruling lines of *Christendom*? Can that be ejected, without unbottoming their own dominion? do they not use the efficacy of the *Roman jurisdiction*, to balance the powers of their adversaries abroad, and to awe their subjects at home? Hath not the Pope a considerable strength in every one of their own bosoms? Are not the locusts of their religious orders all sworn slaves to him for number sufficient to make an army to fight the greatest emperor in the world? Are not most potentates tied by oath, or other compact, to maintain either the whole, or some part of the old tower, under the name of rights of holy church, prelates, and the like? And can any expect that such as these should take up the despised quarrel of the saints, against that flourishing Queen? doubtless, no such fruit will grow on these trees before they are thoroughly shaken.

Reas. 4.) That his own people, seeing all earthly things shaken and removing, may be raised up to the laying hold of that durable kingdom that shall not be removed, Heb. xii. 28. All carnal interests will doubtless be shaken with that of *Babylon*, 2 Cor. iv. 18. Many of God's people are not yet weaned from the things that are seen; no sooner is one carnal form shaken out, but they are

ready to cleave to another; yea, to warm themselves in the feathered nests of unclean birds. All fleshly dominions within doors, and all civil dominions that opposeth without doors, shall be shaken. Now these things are so glewed also to men's earthly possessions, the talons of the birds of prey having firmly seized on them, that they also must be shaken with them; and therefore, from them also will he have us to be loosed, 2 Pet. iii. ver. 12, 13.

And these are some of the reasons of the position laid down, which is so bottomed, so proved, as you have heard. Of the speedy accomplishment of all this, I no way doubt, *I believe, and therefore I have spoken.* Whether I shall see any farther perfection of this work whilst I am here below, I am no way solicitous; being assured, that if I fail of it here, I shall, through the grace of him who loved us and gave himself for us, meet with the treasures of it elsewhere. Come to the uses.

Use 1.) The rise of our first *Use* I shall take from that of the prophet; *Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein,* Hos. xiv. 9. Labour for this heavenly wisdom and prudence, that we may know these things, and be acquainted with the mind and will of God, in the season and generation wherein we live. His way is not so in the dark, nor his footsteps in the deep, but that we perceive what he is about.

Luke xii. 54, 55, 56, our Saviour gives it in as a pure testimony of the *Pharisees* hypocrisy, notwithstanding all their pretences and possession of *Moses's* chair, that they were wise in earthly things, and had drawn out experiences by long observation.

observation of what was like to come to pass as to the *weather*, by considering the ordinary signs of the alterations thereof; but notwithstanding that mighty effectual concurrence of signs in heaven and earth, with the accomplishment of prophecies, all pointing to the instant establishment of the kingdom of God in the coming of the *Messiah*, not discerning them at all, they come and cry, *if thou be the Christ, give us a sign*; when, without satisfying their sinful curiosity, heaven and earth was full of signs round about them.

Men, who will not receive God's signs, suppose they should be wonderful proficient in credulity, might they have signs of their own fancying. The *rich glutton* thought, that if his way of teaching might have been set up, by men *rising from the dead*, there would have been a world of converts, more than were made by the preaching of the word of God. Men suppose, that if God should now form heaven give in some discriminating prodigy. Oh, how abundantly should they be satisfied! The truth is, the same lust and corruption that makes them disbelieve God's signs, moves them to look after signs of their own.

For this very thing then, were the Pharisees branded as hypocrites, that having wisdom in natural things, to calculate and prognosticate from necessary signs; yet in the works of the Lord, though the signs which in his wisdom he was pleased to give were plentiful round about them, yet they must have some of their own chusing. I pray God none such be found in our day.

1 Chron. xii. 32. it is said of the men of *Is-sacher*, that they had understanding of the times, to know what Israel ought to do. Israel is in the dark, and knows not what to do, if the times and seasons be not discovered to them; Esther i. 13. If the mind and will of the Lord in their generation,

tion, be not made out unto a people, it will be their ruin.

Hence it is, that the Lord encourageth us to make enquiry after these things; to find out the seasons wherein he will do any great work for his people, knowing that without this, we shall be altogether useless in the generation wherein we live: Isa. xlv. 11. *Ask of me of things to come, concerning my sons, and concerning the works of my hands, command you me.*

And what is this that the Lord will have his people to enquire of him about? even the great work of the ruin of Babylon, and restoration of his church, which yet was not to be accomplished for 240 years. And this he tells you plainly in the following verses:

I have raised him up (Cyrus) in righteousness, I will direct his ways, he shall build my cities, and he shall let go my captives, not for price nor for reward, saith the Lord of Hosts, ver. 15.

The Lord is earnest with his people, to enquire into the season of the accomplishment of his great intendments for the good of his Church, when as yet they are afar off; how much more when they are nigh at hand, even at the doors! *Whoso is wise, and will ponder those things, they shall understand the loving kindness of the Lord, Psal. cvii. ult.*

Dan. ix. 2. The prophet tells you, that this was his great study, and at length he understood, by books, the approach of the time wherein God would deliver his church from Babylonish captivity and pollution: Now, this discovery hath two or three notable products.

1. It puts him upon earnest supplication for the accomplishment of their promised deliverance in the appointed season. Wide from that atheistical frame of spirit, which would have a predetermination of events and successes, to eradicate all

care, and endeavour to serve that providence which will produce their accomplishment. A discovery of the approach of any promise and before-fixed work of God, should settle our minds to the utmost endeavour of helping the decree to bring forth.

2. He finds great acceptance in this his address to the Lord, by supplications, for the establishing of that work, which he had discovered was nigh at hand: For,

1. An answer is returned him fully to his whole desire, in the midst of his supplications, ver. 21. *Whilst I was praying, the man Gabriel came, &c.*

2. The work which he had discovered to be approaching, was instantly hastened and gone in hand withal, ver. 23. *At the beginning of thy supplications the commandment came forth.* Oh, that God would stir up his saints in the spirit of Daniel, to consider, and understand by books, the time that he hath appointed for the deliverance of his people, that, fixing their supplications for the speeding thereof, the commandment may come forth for its full accomplishment.

3. Having attained this, the Lord gives him fresh discoveries, *new light*, of the time for the birth of the Messiah, which he thought not of, prayed not for: *Seventy weeks are determined, &c.* verse 24. So delighted is the Lord with his people's diligent inquiry into his ways and walkings towards them, that thereupon he appears unto them in the revelation of his mind, beyond all they did expect or desire.

Now all this I have spoken, to stir you up unto that, whereunto at the entrance of this use you were exhorted; that you would labour for that spiritual wisdom and prudence, which may acquaint your hearts, at least in some measure, with the mind and will of God, concerning his work in the generation

generation wherein you live. And farther to provoke you hereunto, know, that you cannot but wander, as in many other, so especially in four sinful things:

1. *Sinful cares.*
2. *Sinful fears.*
3. *Sinful follies.*
4. *Sinful negligence.*

1. *Sinful cares.* *Anxious and dubious thoughts about such things as perhaps the Lord intends utterly to destroy, or at least render useless. Had it not been the greatest folly in the world for Noah and his sons, when the flood was approaching to sweep away the creatures from the face of the earth, Gen. vi. 13. to have been solicitous about flocks and herds that were speedily to be destroyed? Many men's thoughts, at this day, do even devour them about such things, as, if they knew the season, would be contemptible unto them. Wouldst thou labour for honour, if thou knewest that God, at this time, were labouring to lay all the honour of the earth in the dust? Isa. xxiii. 9. Couldst thou set thy heart upon the increase of riches, wert thou acquainted that God intends instantly to make silver as stones, and cedars as sycamores? 1 Kings x. 27. though not for plenty, yet for value. Would men be so exceedingly solicitous about this or that form of religion, this or that power, to suppress such or such a persuasion, if they knew that the Lord would suddenly fill the earth with his knowledge as the waters cover the sea? Hab. ii. 14. Should our spirits sink for fear of this or that persecutor or oppressor, were it discovered unto us, that in a short time nothing shall hurt or destroy in the whole mountain of the Lord? Isa. lxxv. 25. Should we tremble at the force and power of this or that growing monarchy, giving its power to the beast, had God revealed unto us, that he is going to shake it*
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until it be translated? Certain it is, that the root of all the sinful cares, which sometimes are ready to devour the hearts of God's people, is this, unacquaintedness with the work and mind of the Lord.

2. *Sinful fears*: Luke xxi. 28. Our Saviour, having told his disciples of wars, tumults, seditions, famines, earthquakes, &c. which were to come upon the earth, bids them, when they see these things, *to lift up their heads* for joy. But how should this be? Rejoice, in the midst of so many evils and troubles, in the most whereof they were to have a *Benjamin's mess*, a double portion! Yea, saith our Saviour, *rejoice*, for I have told you before, that *then* it is your deliverance and redemption draweth nigh. It is for them to shake and tremble who are in the dark, who know not what the Lord is doing. They may be at their wit's end, who know no other end of these things: But for you, who know the mind of the Lord, what he intendeth and will effect by these things, cast off all sinful fears, and rejoice in him *who cometh*.

Amongst us in these days, new troubles arise, wars, and rumours of wars, appearances of famine, invasions, conspiracies, revolts, treacheries, sword, blood. Oh, how do men's faces wax pale, and their hearts die within them! sometimes, with David, they could fly to the Philistines, and wind up their interest with them whom God will destroy. Every new appearance of danger shuffles them off from all their comforts, all their confidence. Hence poor souls are put upon doubling and shifting in the ways of God, in such a frame as God exceedingly abhors: They know not why any mercy is given, nor to what end, and therefore are afraid to own it, lest some sudden alteration should follow, and make it too hot for them to hold it; and all this, because they know not the mind of the Lord, nor the judgment

ment of their God; were they but acquainted with it, so far as it is evidently revealed, they would quickly see all things working together to the appointed end.

3. *Sinful follies.* Toil and labour in vain is of all follies, the greatest folly; like the Jews under Julian, building of their temple in the day, God casting it to the ground in the night. When a man labours, toils, wearies and spends himself, for the accomplishing of that which shall never come to pass, *and that*, which if he would but enquire, he might know shall never come to pass, he cannot well want the livery of a *brutish man*. How many poor creatures that think themselves wiser than those of Temon, and Dedan, and all the children of the east, do spend and consume their days and time in such ways as this, labouring night and day to set up what God will pull down, and what he hath said shall fall. *Come on, let us deal wisely*, saith Pharaoh to his Egyptians, *Exod. i. 10.* to root out and destroy these Israelites. Poor fool! is there any wisdom or counsel against the Most High? I could give instances plenty in these days, of men labouring in the dark, not knowing what they are doing, endeavouring with all their strength to accomplish that whereof the Lord hath said, *it shall not prosper*; and all because they discern not the season.

4. *Sinful negligence.* You are no way able to do the work of God in your generation. It is the commendation of many saints of God, that they were *upright, and served the will of God in their generation*. Besides the general duties of the covenant incumbent on all the saints at all seasons, there are special words of providence, which in sundry generations the Lord effecteth, concerning which he expects his people should know his mind, and serve him in them. Now, can a servant, do his

his master's work, if he know not his will? The Lord requireth, that, in the great things which he hath to accomplish in this generation, all *his* should close with him. What is the reason that some stand in the market-place, idle all the day? Some work for a season, and then give over, they know not how to go a step farther, but after a day, a week, a month, or year, are at a stand? Worse than all this, some counter-work the Lord with all their strength. The most neglect the duty which of them is required. What is the reason of all this; They know in no measure what the Lord is doing, and what he would have them apply themselves unto. The *best* almost live from hand to mouth, following present appearances, to the great neglect of the work which the Lord would have hastened amongst us: All this comes from the same root.

Quest. But now, if all these sad and sinful consequences attend this nescience of the mind of God, as to the things which he is doing in the days wherein we live, so far as he hath revealed himself, and requires us to observe his walkings; by what ways and means may we come to the knowledge thereof, that we be not sinfully bewildered in our own cares, fears, and follies, but that we may follow hard after God, and be upright in our generation?

Ans. There be four things whereby we may come to have an insight into the work which the Lord will do and accomplish in our days:

1. *By the light which he gives.*
2. *By the previous works which he doth.*
3. *The expectation of his saints.*
4. *The fear of his adversaries.*

1. *By the light which he gives.* God doth not use to set his people to work in the dark; they are the children of light, and they are no deeds of dark-

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ness which they have to do. However others are blinded, they shall see. Yea, he always suits their light to their labour, and gives them a clear discerning of what he is about. *The Lord God doth nothing, but he reveals his secrets to his servants.* The light of every age, is the fore-runner of the work of every age.

When Christ was to come in the flesh, John the Baptist comes a little before. A new light, a new preacher. And what doth he discover and reveal? Why, he calls them off from resting on legal ceremonies, to the doctrine of faith, repentance, and gospel ordinances; tells them the kingdom of God is at hand; instructs them in the knowledge of him who was coming. To what end was all this? only that the minds of men being enlightened by his preaching, who was a burning and a shining lamp, they might see what the Lord was doing.

Every age hath its peculiar work, hath its peculiar light. Now, what is the light which God manifestly gives in our days? Surely not new doctrines (as some pretend) indeed old errors, and long since exploded fancies. Plainly, the peculiar light of this generation is, that discovery which the Lord hath made to his people, of the mystery of civil and ecclesiastical tyranny: the opening, unravelling, and revealing the antichristian interest, interwoven and coupled together in civil and spiritual things, into a state opposite to the kingdom of the Lord Jesus, is the great discovery of these days. Who almost is there amongst us now, who doth not evidently see, that for many generations, the western nations have been juggled into spiritual and civil slavery, by the legerdemain of the whore, and the potentates of the earth, made drunk with the cup of her abominations? how the whole earth hath been rolled in confusion, and the saints hurried out of the world, to give way to their
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their combined interest? Hath not God unveiled that harlot, made her naked, and discovered her abominable filthiness? Is it not evident to him that hath but half an eye, that the whole present constitution of the government of the nations, is so cemented with antichristian mortar from the very top to the bottom, that without a *thorough shaking* they cannot be cleansed? This then plainly discovers, that the work which the Lord is doing, relates to the untwining of this close combination against himself, and the kingdom of his dear Son and he will not leave it until we have done it.

To what degree in the several nations this *shaking* shall proceed, I have nothing to determine in particular, the scripture having not expressed it: This only is certain, it shall not stop, nor receive its period, before the interest of antichristianity be wholly separated from the power of those nations.

2. By the *previous works he doth*. How many of these doth our Saviour give, as signs of the destruction of *Jerusalem*. and so consequently of propagating the gospel more and more to the nations? Matth. xxiv. Luke xxi. How fearful and dreadful they were in their accomplishment, *Josephus*, the Jewish historian relateth; and how by them the Christians were forewarned, and did by them understand what the Lord was doing, *Eusebius* and others declare. *When* [saith he] *you shall see the abomination of desolation* [the Roman eagles and ensigns] *standing in the holy place*, Matth. xxiv. 15. or, *Jerusalem compassed with armies*, as Luke xxi. 20. *then know* by that, that the end thereof is come, and your deliverance at hand.

The works of God are to be sought out of them that have pleasure in them: They are vocal, speaking works, the mind of God is in them: they may be heard, read, and understood; the *rod may be*

heard, and who hath appointed it. Now, generally he begins with lesser works, to point out to the sons of men what he is about to accomplish. By these may his will be known, that he may be met in righteousness.

Now what, I pray, are the works that the Lord is bringing forth upon the earth? what is he doing in our own and the neighbour nations? Shew me the potentate upon earth, that hath a peaceable mole-hill, to build himself an habitation upon? Are not all the controversies, or the most of them, that at this day are disputed in letters of blood among the nations, somewhat of a distinct constitution from those formerly under debate? those tending merely to the power and splendour of single persons, these to the interest of the many. Is not the hand of the Lord in all this? Are not the *shaking* of these *heavens* of the nations from him? Is not the voice of Christ in the midst of all this tumult? and is not the genuine tendency of these things open and visible unto all?

What speedy issue all this will be driven to, I know not; so much is to be done as requires a long space. Though a tower may be pulled down faster than it was set up, yet that which hath been building a *thousand years*, is not like to go down in a *thousand days*.

3. The expectation of the *saints*, is another thing from whence a discovery of the will of God, and the work of our generation, may be concluded. The secret ways of God's communicating his mind unto his *saints*, by a fresh savour of accomplishing prophecies, and strong workings of the Spirit of supplications, I cannot now insist upon. This I know, they shall not be *led into temptation*, but kept from the *hour thereof*, when it comes upon the whole earth. When God raiseth up the expectation of his people to any thing, he is not unto them

them *as waters that fail*. Nay, he will assuredly fulfil the desires of the poor.

Just about the time that our Saviour Christ was to be born of a woman, Luke iii. 15. how were all that waited for salvation in Israel, raised up to an high expectation of the kingdom of God? such as that people never had before, and assuredly shall never have again. Yea, famous was the waiting of that season throughout the whole *Roman empire*. And the *Lord, whom they sought, came to his temple*. Eminent was their hope, and excellent was the accomplishment.

Whether this will be made a rule to others, or no, I know not: This I am assured, that, being bottomed on promises, and built up with supplications, it is a ground for them to rest upon. And here I dare appeal to all, who with any diligence have enquired into the things of the kingdom of Christ, that have any savour upon their spirits of the accomplishment of propheties and promises in the latter days, who count themselves concerned in the glory of the gospel, whether this thing, of consuming the *mystery of iniquity*, and vindicating the Churches of Christ, into the liberties purchased for them by the Lord Jesus, by the *shaking and translating* all opposing heights and heavens, be not fully in their expectations. Only the time is in the hand of God; and the rule of our actings with him is his revealed will.

4. Whether the *fears of his adversaries*, have not their lines meeting in the same point, themselves can best determine. The whole world was more or less dreaded at the coming of Christ in the flesh. When also the signs of his vengeance did first appear to the Pagan world, in calling to an account for the blood of his saints, the kings and captains present cry out, *The great day of his wrath is come, and who shall be able to stand?* Rev. vi. 17.

I am not of counsel to any of the adherents to the man of sin, or any of those who have given their power unto the beast; I have not a key to the bosoms of the enemies of Christ; I am neither their interpreter, nor do they allow me to speak in their behalf: yet truly, upon very many probable grounds, I am fully persuaded, that were the thoughts of their hearts disclosed, notwithstanding all their glittering shows, dreadful words, threatening expressions, you should see them tremble and dread this very thing——“That the whole world, as now established, will be wrapped up in darkness, at least until that cursed interest, which is set up against the Lord Jesus, be fully and wholly *shaken* out from the heavens and earth of the nations.”

And thus, without leading you about by chronologies and computations, which yet have their use, (*well to count a number being wisdom indeed*). I have a little discovered unto you some *rules*, whereby you may come to be acquainted with the work of God in the days wherein we live, and also what that work is, which is our first *Use*. The next shall be for direction, to guide you what you ought to do, when you know what is the work of your generation.

Use 2.] Be exhorted to prepare to meet the Lord, to make his way straight: And this I would press distinctly.

1. *As to your persons.*

2. *As to your employments.*

1. *As to your persons.* Give the Lord Jesus a throne in your hearts, or it will not be at all to your advantage, that he hath a throne and kingdom in the world. Perhaps you will see the plenty of it, but not taste one morsel. Take first that which comes not by observation, that which is within you, which is righteousness and peace, and joy in the Holy Ghost.

Ghost. Take it in its *power*, and you will be the better enabled to observe it coming in its *glory*. *Seek first this kingdom of God, and the righteousness thereof, and all these things shall be added unto you.* Oh, that it were the will of God to put an end to all that *pretended* holiness, *hypocritical* humiliation, *self-interest* religion that have been among us, whereby we have flattered God with our lips, whilst our hearts have been far from him! Oh that it might be the glory of this assembly, above all the assemblies of the world, that every ruler in it might be a sincere subject of the Lord Jesus! Oh that it might suffice that we have had in our parliament, and among our ministers, so much of the *form* and so little of the *power* of godliness; that we have called the world Christ, and lusts Christ, and self Christ, working indeed for them, when we pretended all for Christ! Oh, that I could nourish this one contention in your honourable assembly, that you might strive who should excel in setting up the Lord Jesus in your hearts!

You may be apt to think, that if you can carry on and compass your purposes, then all your enemies will be assuredly disappointed: do but embrace the Lord Jesus in his kingly power in your bosoms; and, *ipso facto*, all your enemies are everlasting disappointed: You are the grains, which, in the sifting of the nation, have been kept from falling to the ground. Are you not the residue of all the chariots of England? Oh, that in you might appear the reality of the kingdom of the Lord Jesus, which hath been so long pretended by others! that sound righteousness, not a Pharisaical, rigid, supercilious affectation, nor a careless belief and comportment, the issue of novel fancies, might be found upon your spirits; that you may be thought meet to rejoice with the Lord in his kingdom! otherwise,
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this day of the Lord, which we have described, however desired and longed after, will be *darkness to you, and not light.*

2. In reference to your great *employments*, whereunto the Lord hath called you; and here I shall briefly hold out unto you one or two things.

1. That you would seriously consider, why it is that the Lord shakes the *heavens* and the *earth* of the nations, to what *end* this tendeth, and what is the *cause* thereof. Is it not from hence, that he may revenge their opposition to the kingdom of his dear Son? That he may *shake* out of the midst of them all that antichristian mortar, wherewith, from their first *chaos*, they have been cemented? That so the kingdoms of the earth, may become the kingdoms of the Lord Jesus. Is not the controversy of *Sion* pleaded with them? Are not they called to an account for the transgression of that charge given to all potentates. *Touch not mine anointed?* And what is the aim of the Lord Jesus herein, whose mighty voice shakes them? Is it not to frame and form them for the interest of his own kingdom? that he may fulfil the word he hath spoken to *Sion*, *I will make thine officers peace, and thine exactors righteousness?*

Consider then (I pray) what you have in hand. Wait upon your king, the Lord Christ, to know his mind. If you lay any stone in the whole building that advanceth itself against his sceptre, he will *shake* all again. Dig you never so deep, build you never so high, it shall be shaken. Nay, that there be no opposition, will not suffice: He hath given light enough to have all things framed for his own advantage. The time is come, yea the full time is come, that it should be so, and he expects it from you. Say not, in the first place, this, or that suits the interest of England, but look what
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suits the interest of Christ; and assure yourselves, that the true interest of any nation is wrapped up therein. More of this in the treatise annexed to my sermon, Jan. 31.

2. Be encouraged under all those perplexities and troubles, which you are, or may be wrapped up in. Lift up the hands that hang down, and let the feeble knees be strengthened: *It is but yet a little while, and he that shall come, will come, and will not tarry.* The more you are for Christ, the more enemies you shall be sure to have; but the Lamb shall overcome. He is to come to revenge the blood of his slain upon this generation, and to free the residue from the jaws of the terrible. *He is our Rock, and his work is perfect.* What hath he begun faster or slower, he will surely accomplish.

It is a thing of the most imaginable indifferency, whether any of our particular persons behold these things here below, or no: If otherwise, we shall for the present have *rest with him, and stand in our lot at the end of the days*: But for the work itself, the decree is gone forth, and it shall not be recalled; receive strength and refreshment in the Lord.

Use 3. Wonder not, when the *heaven is shaken*, if you see the stars fall to the ground: We had some who pretended to be *church stars*, that were merely fixed to all men's view, and by their own confession in the *political heavens*. The first shaking of this nation shook them utterly to the ground. If others also tremble like an aspen leaf, and know not which wind to yield unto, or sail backwards and forwards by the same gale, wonder not at that neither: When men lay any other foundation than the immoveable corner-stone, at one time or other, sooner or later, they assuredly will be shaken.

Use 4.] Let the professing people that are
amongst

amongst us look well to themselves; the day is coming that *will burn like an oven*. Dross will not endure that day: we have many an hypocrite as yet to be uncased. Take heed, you that act high, if a false heart, a defiled heart be amongst you, there shall be no place for it in the mountain of the Lord's house. *The inhabitants of Sion shall be all righteous*, Isa. lx. 21. Many that make a great show now upon the stage, shall be turned off with shame enough: Try and search your hearts, force not the Lord to lay you open to all. The *Spirit of judgment and burning* will try you. Tremble, I pray, for you are entering a most purging, trying furnace as ever the Lord *set up* on the earth.

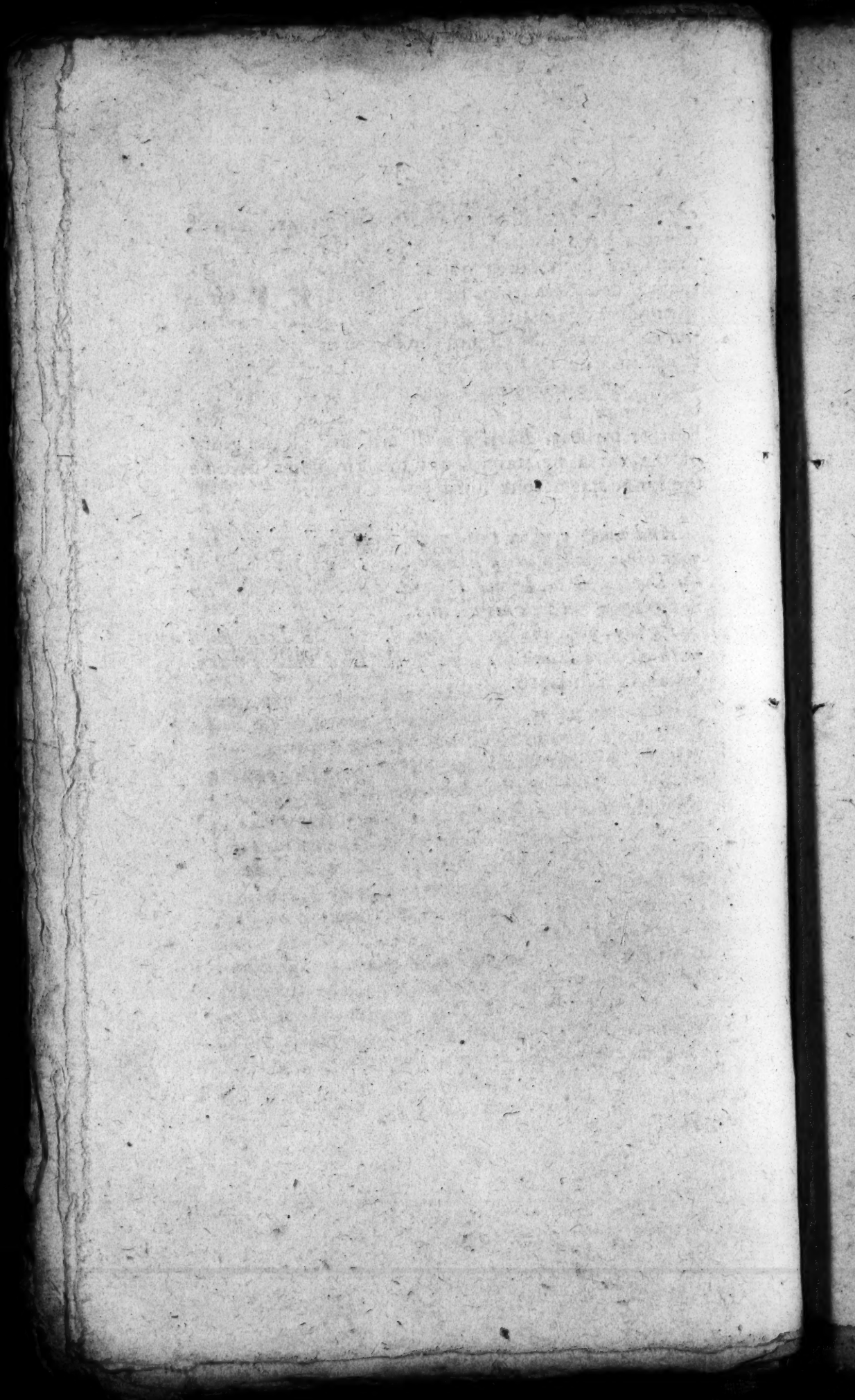
Use 5.] Be loose from all shaken things; you see the clouds return after the rain; one storm in the neck of another. Thus it must be, until Christ hath finished his whole work. *Seeing that all those things must be dissolved, what manner of persons ought we to be in all manner of conversation?* Let your eyes be upwards, and your hearts be upwards, and your hands upwards, that ye be not moved at the passing away of shaking things. I could here encourage you, by the glorious issue of all these shakings, whose fore-taste might be as marrow to your bones, though they should be appointed to consumption before the accomplishment of it. But I must close.

Use. 6.] See the vanity, folly, and madness of such as oppose the bringing in the kingdom of the Lord Jesus. Canst thou hinder the rain from descending upon the earth when it is falling? Canst thou stop the sun from rising at its appointed hour? Will the *conception* for thee dwell quietly in the womb beyond its month? Surely thou mayest with far more ease turn and stop the current and course of nature, than obstruct the bringing in of the kingdom of Christ in righteousness and peace. Whence comes

comes it to pass, that so many nations are wasted, destroyed and spoiled, in the days wherein we live, that God hath taken quietness and peace from the earth? doubtless from hence. that they will smite themselves against the *stone cut out of the mountain without hands*. Shall not the decree bring forth? Is it not in vain to fight against the Lord? Some are angry, some troubled, some in the dark, some full of revenge: But the truth is, whether they will hear or forbear, *Babylon* shall fall, and all the glory of the earth be stained, and the kingdoms become the kingdoms of our Lord Jesus Christ.

And when you see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.

For by fire, and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many.
Isaiah lxvi. 14, 16.



APPENDIX.

GOODWIN ON Rev. xi. 13.

THE main question is, what is meant by *the tenth part of the city*; and what by *the names of men*?

1. By *the tenth part of the city*, I understand—some one tenth part of Europe; which all once belonged to the jurisdiction of the city of Rome, and is in this book called *ten kingdoms*.

2. By the *earthquake*, which is said to be a great one, is meant a great concussion or shaking of states, political or ecclesiastical, for of either, or of both, it is used. Thus under the sixth seal, the great alteration wrought in the Roman empire, when it turned from heathenism to Christianity, brought about by the power of Constantine, with the deposing those heathenish emperors, captains, &c. and, altering the face of the empire's religion, is called an *earthquake*, chap. i. 6. So that the like mighty commotion, with an alteration of the face of things either civil or ecclesiastic, shall fall out in a tenth part of the city, and shall accompany or usher in this rising of the witnesses.

3. Now, by and through this earthquake's falling thus out in a tenth part of the city, this tenth part of it is so shaken that it *falls*; that is ceaseth to be a part of the city, or to belong to its jurisdiction any longer; or, which is all one, *falls off*, as we say, from being of the number of those that give their power to the beast.—And, as earthquakes are from inward motions in the bowels of the earth, so this

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here may seem to arise from within that kingdom itself. Whether through the supreme magistrate's beginning to *hate the whore*, as the promise is; or the people's abominating the cruelty and contempt put upon the witnesses and their cause;—whether I say through the working of either, or both of these, I cannot determine; but I think through both: For the ruin of the city, unto which this at least is a preparation, is to be effected through God's changing one of the king's hearts so to *hate the whore as to eat her flesh, and burn her with fire*, chap. xvii.—

4. The effect of this earthquake, and fall of this tenth part of the city is, the killing *seven thousand of the names of men*, so it is in the original. A phrase which, as thus joining *names* and *men* together, is not so to be found in the whole book of God. By these *names of men*, are certainly denoted those, be it interpreted of whomsoever, that had been the witnesses enemies, and that had the great agency and hand in killing them, and in subjecting those nations to the power of the beast.

Mr. Mede conceives it to be from the Greek, *names of men* for *men of names*.—Now, by *men of names* in scripture is meant men of office, title, and dignity. So, Numb. xvi. 2. those 250 men who were princes of the congregation, and in Corah's conspiracy consumed, are called *men of name*; (so in the Hebrew) that is, men of title and dignity. Now, as in the 5th verse of this chapter, the spiritual punishment of many of them for their enmity to the witnesses, is noted out by that fire which then devoured them: So here a civil punishment falls upon these for having thus killed these witnesses; themselves are to be *killed*, (happy) by being bereft of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.

Thus

Thus Mr. Mede comes to ecclesiastical dignity under the papacy. And for the number 7000, it is an indefinite number, and put for *many*, as the usual manner of the scripture is,

Now, which of these ten kingdoms or of the ten states in Europe, and what tenth part of the city shall first have this great privilege, is not hard to conjecture, though it be rashness peremptorily to determine.

The saints and churches belonging to the kingdom of France, God hath made a wonder unto me in all his proceedings towards them, first and last. For it is certain, that the first light of the gospel, by that first and second angel's preaching, chap. xiv. which laid the foundation of antichrist's ruin, was out from among them: namely, those of Lyons and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And besides, the churches of France have ever since had as great a share in persecutions, yea greater than any other churches.—May it not therefore, be hoped and looked for, that their kings, in the end, should be of the number of those kings, who, as you have it, chap. xvii. are to be wrought on to *hate the whore*, and to *burn her with fire*?—And so as that kingdom had the first great stroke, so now it should have the last great stroke in the ruining of Rome?

PETER JURIEU, 1687.—Page 264, vol. 2d.

MARK that the earthquake, i. e. the great alteration of affairs in the land of the papacy, must for *that time* happen only in the *tenth part of the city* that shall

shall fall: for this shall be the effect of this earthquake.

Now what is this *tenth part of this city*, which shall fall? in my opinion we cannot doubt that it is France. This kingdom is the most considerable *part*, or piece of the *ten horns*, or states, which once made up the great Babylonian city: *it fall*; this does not signify that the French Monarchy shall be *ruined*; it may be humbled; but in all appearance, Providence does design a great elevation for her afterward. It is highly probable, that God will not let go unpunished the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the papacy. They who at this day persecute the protestants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to protestant states; on the contrary, the protestant states shall be enriched with the spoils of others; and be strengthened by the fall of antichrist's empire. This *tenth part of the city shall fall*, with respect to the papacy; it shall break with Rome, and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the *ten kings*, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the Pope. *They have spoiled the harlot of her riches. They have eaten her flesh, i. e.* seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. The kings, who
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yet remain under the empire of Rome, must break with her, leave her solitary and desolate.

But who must begin this last revolt? It is most probable that France shall. Not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who in temporals is subject to the Pope; and permits, that in his states the Archbishop of Strigonium should teach, that the Pope can take away the imperial crown from him. It cannot be any country but France, which a long time ago hath begun to *shake off the yoke of Rome*. -- It is well known, how solemnly and openly war hath been declared against the Pope, by a declaration of the king, (ratified in all the parliaments) by the decisions of the assembly of the French clergy, by a disputation against the *authority of the Pope*, managed in the Sorbon, solemnly, and by order of the Court. And to heighten the affront, the theses were posted up, even upon the gates of his nuntio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the Pope had given occasion by his insolences.

Besides this, superstition and idolatry lose their credit much in France. There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human institutions; God is before hand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years, the Pope's empire hath not been made up of *ten kings*, because the kings of England, Sweden, Denmark, &c. have thrown off his government; and consequently, France is not at this day the *tenth* part of the Babylonian empire; for it is more than a *tenth* part of it. But this is no difficulty; for we must know, that things retain the names

which they bore in the original (without regarding the alterations which time does bring along.) Though at this day, there are not *ten kingdoms* under the Babylonian empire, it is, notwithstanding, certain, that each kingdom was called, and ought to be called in this prophesy, the *tenth part*; because the prophet, having described this empire in its beginning, by its *ten horns*, or *ten kings*, it is necessary for our clear understanding, that every one of these *ten kings*, and *kingdoms*, should be called one of the *ten kings*, or of the *ten kingdoms*, with respect to the original constitution of the antichristian empire.

Seeing the *tenth part* of the city, which must fall, is France, this gives me some hopes, that the death of the *two witnesses* hath a particular relation to this kingdom. It is the *street*, or place of *this city*, i. e. the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing the three years and a half of their death, are either begun, or will begin shortly.

And in the earthquake were slain seven thousand: in the Greek it is, *seven thousand names of men*, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of grammar called, *Hypallage casus*, so that *names of men*, are put for *men of name*, i. e. of raised, and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, must be taken in their natural signification, and do intimate,

time, that the total reformation of France, shall not be made with bloodshed, nothing shall be destroyed: but names, such as are the names of Monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, Franciscans, Capuchines, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number seven, which is the number of perfection, to signify, that the orders of Monks and Nuns, shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist: These orders cannot perish one without another.

The kings of France at this day, do lift their authority so high, that nothing can resist it. It is therefore probable, that every thing will bend under the yoke of their will when they shall resolve to break with Rome; and it seems as if the Providence of God was preparing the way unto this thing, by the clergy's declaration, confirmed by that of the kings, viz. *that kings depend on none in any thing which concerns temporals; and that it is never lawful to deny obedience to them upon a pretext of religion.* For if this be once fixed, whenever it shall please the kings of France to forsake the communion of Rome (by this principle of the present bishops) it cannot be allowed, that the people should rebel against them. I look on that which is happened in England, as another preparation unto this event: A king of a religion contrary to that of the state reigns peaceably; the reason is, that Providence will accustom the subjects to pay subjection to princes who are enemies of the ruling religion.

And the remnant were affrighted, and gave glory to the God of heaven. This is the total conversion and reformation of the tenth part of the city, i. e. of the kingdom of France, that shall quickly follow,
after

after the kings of France shall have broken with the bishop of Rome.

Ver. 14. *The second wo is past, and behold the third wo cometh quickly;* namely, the second of the three woes, which had been denounced after the sound of the fourth trumpet. *And I heard an angel flying through the midst of heaven, crying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet, which are yet to sound.* The first of these three woes was the grasshoppers, who came up out of the bottomless pit with their head Appollyon, and in Hebrew Abaddon. These grasshoppers are plainly the Saracens, Arabians with their head Mahomet. The second who is the domination of the Turks, who passed from the other side of the Euphrates at the sound of the sixth trumpet. And the third wo, is the fall of the antichristian empire.

These three great events deserve to be distinguished from all others; for they have changed, or shall change the whole face of the world.

It is clear, that these kings, who, through ignorance or weakness, suffered *their power* to be usurped by the empire of the papacy, shall take it again, *shall eat her flesh, i. e.* shall enrich themselves with her benefices, and revenues, *and burn her with fire, i. e.* shall abolish the memory of this Romish empire, so that nothing but ashes shall remain of it.

The first thing which shall be done in the third period of the seventh vial, is the fall of the tenth part of the city, *i. e.* of the kingdom of France, which shall break with the court of Rome, and wholly change the face of religion in that kingdom: this is the first action of the vintage.

The beast and the false prophet, the Pope and his agent shall rally all their forces; but God shall muster all his together, and give the last blow to popery: then the beast and the false prophet shall be

be thrown into the lake, and plunged into the bottomless pit; Babylon shall wholly fall; and it shall be said, she is fallen, she is fallen.

ARCHBISHOP USHER, 1655.

"THE greatest stroke upon the reformed churches is yet to come;—and the time of the utter ruin of the see of Rome shall be when she thinks herself most secure." One presumed to inquire of him, what his present apprehensions were concerning a very great persecution. He answered that a sad persecution would fall upon all the Protestant churches in Europe: Adding, I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet to come upon the Protestant churches of Christ, who will ere long fall under a sharper persecution than ever; therefore (said he) look you be not found in the outward court, but a worshipper in the temple before the altar: for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles: the outward Court is the formal Christians, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of faith uniting them to Christ and these God will leave to be trodden down, and swept away by the Gentiles; but the worshippers within the temple, and before the altar, God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be one great difference between this last, and all the other preceding persecutions: for, in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution these shall be preserved by God, as a seed to partake of that glory which shall immediately follow. and come upon the church, as soon as ever this storm shall be over; for as it shall be the sharpest,

sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity be over."

CHRISTOPHER LOVE, 1651.

"GREAT earthquakes and commotions by sea and land shall come in the year of God 1779.—Great wars in Germany and America in 1780.—The destruction of Popery, or Babylon's fall, in the year 1790.—God will be known by many in the year 1795. This will produce a great man.—The stars will wander, and the moon turn as blood, in 1800—Africa, Asia, and America will tremble in 1803.—A great earthquake over all the world in 1805.—God will be universally known by all. Then a general reformation, and peace for ever, when the people shall learn war no more."

ARCHBISHOP BROWN, 1551.

"There is a new fraternity of late sprung up, who call themselves *Jesuits*, which will deceive many, who are much after the Scribes and Pharisees manner; among the Jews; they shall strive to abolish the truth, and shall come very near to do it; for these sorts will turn themselves into several forms, with a heathen a heathenist, with Atheists an atheist, with Jews a Jew, and with the reformers, a reformed, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the *fool* that said in his heart there is no God. These shall spread over the whole world, shall be admitted into the councils of princes and they never the wiser; charming of them; yea, making your princes reveal their hearts, and the secrets therein unto them, and yet they not perceive it; which will happen from the falling from the law of God; and

and by winking at their sins: yet in the end, God, to justify his law, shall suddenly cut off this society, even *by the hands of those who have most succoured them, and made use of them*; so that at the end they shall become *odious to all nations*, they shall be worse than Jews, having no resting place upon earth.

REV. JOHN KNOX, 1572.

“SENTENCE is pronounced in Scotland against that murderer, the *king of France*, and God's vengeance shall never depart from him, nor his house, but his name shall remain an *execration* to posterity; and *none that shall come of his loins*, shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgment.” The French ambassador being told the prediction, applied to the regent and council for an interdiction, but was refused. See his life.

MR. JOHN WILLISON, 1742.

BEFORE antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution, Rev. xi. 13. *The same hour there was a great earthquake, and the tenth part of the city fell.* By which *tenth part*, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided; this many take to be the kingdom of France, it being the *tenth* and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.

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DR. H. MORE, 1663.

ON the MYSTERY of INIQUITY contained in the kingdom of Antichrist.

An earthquake signifies political commotions and change of affairs, is obvious to any one to note; and that whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men*; for neither seven nor thousand signify any determinate number, but only the nature or property of these *names of men* that are said to be slain, namely, that they are TITLES, DIGNITIES, OFFICES or ORDERS of men belonging to the state of Christendom.

DR. GILL, 1741.—Rev. xi. 13.

AND the same hour was there a great earthquake.] Or, "the same day," as the Complutensian edition and some copies read; that is, at the time of the resurrection and ascension of the witnesses, as there was at the resurrection of Christ, and is to be understood of a very great commotion in the civil affairs of kingdoms and nations within the Roman jurisdiction, as there was when Rome pagan was near its ruin, chap. vi. 12.

And the tenth part of the city fell.] Mr. Daubuz interprets *the earthquake* of the irruption of the Ottomans upon the Grecian empire and the *tenth part of the city*, of the Greek church, and the falling of it, of its loss of liberty, and falling into slavery; but something yet to come is here intended. By the *city* is meant the city of Rome, the great city mentioned in v. 8, and by the *tenth part* of it, may be designed either Rome, itself which as it now is, according to the observation of some, is but a tenth part of what it was once; so that the same thing

thing is meant, as when it is said "Babylon is fallen, is fallen:" or it may design the tithes and profits which arise from the several kingdoms belonging to the jurisdiction and see of Rome, which now will fall off from those who used to share them, upon this new and spiritual state of things; the Gospel daily gaining ground, and enlightening the minds of men, and freeing them from the slavery they were held in: or else the tenfold government of the Roman empire, or the ten kings that gave their kingdoms to the whore of Rome, and are the ten horns of the beast, on which she sits, who will now hate her, and burn her flesh with fire; or rather one of the ten kingdoms, into which the Roman western empire was divided. Dr. Goodwin, seems inclined to think, that Great Britain is intended, which having been gained over to the popish party, will now fall off again: but I rather think the kingdom of France is meant, the last of the ten kingdoms, which rose up out of the ruins of the Roman empire, which will be conquered, and which will be the means of its reformation from popery.

And in the earthquake were slain of men seven thousand.) The meaning is, that in the commotions, massacres, tumults, and wars which will be throughout the empire, such a number of men will be slain; which is either put for a greater number, a certain for an uncertain, as in Rom. xi. 4, and perhaps in reference to the account there; otherwise seven thousand is but a small number to be slain in battle; or as it is in the original text, "the names of men seven thousand." Now it is observed by some, that the smallest name of number belonging to men, is a centurion, or captain of an hundred men; and supposing that to be meant, then seven thousand names of men will imply, that in an hour, or about a fortnight's time, may be slain throughout all Europe, in battles and mas-

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sacres,

sacres, about seven hundred thousand men, which is a very large number: or names of men may signify men of name, of great renown, as in Numb. xvi. 2. and then, if seven thousand men of name, officers in armies, should be slain, how great must be the number of the common soldiers? Some have thought, that ecclestial dignities, or men distinguished by names and titles, such as cardinals, archbishops, bishops, priests, &c. and the whole rabble of the antichristian hierarchy, which will now fall, and be utterly demolished, are intended.

And the remnant were affrighted.) Who were not slain in this earthquake; these will be affected with the judgments of God upon others, and be made sensible of their danger, and of their deliverance, which will so work upon them, as to reform them from popery.

And gave glory to the god of heaven.) Will acknowledge the justice of God, and the righteousness of his judgments upon those that were slain, and his goodness to them who are spared; will confess their transgressions and sins, they have been guilty of: and give the glory of their deliverance, not, to their idols and images, but to the true God, whose religion they now embrace; for this respects the large conversions among the popish party, to the true religion, under the influence of the grace of God, through the preaching of the gospel, which will now be spread throughout the world.

Rev. xiii. 18.

HERE is wisdom.) Not only in the above description of the two beasts, but in what follows as to the number of the beast, these two now coalescing in one, and have one and the same number: and to wrap it up, and conceal it in such an obscure manner, shows great wisdom in God, as it requires much in man, and serves greatly to exercise all his intellectual powers to find it out.

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And when these significant numbers are taken up, and their signification estimated, they point out the name of one raised up, which suits directly with Antichrist, who is one risen up, who assumes lordly domination over the kings of the earth.

And the word *Romana*, which according to the Hebrew signifies *Sedes*, an habitation, or *Romanus*, or *Latinus*, which is the same, when the word kingdom is joined with it, indicates the Roman, or beast's kingdom; with this agrees the Hebrew word *Sethur*, which signifies mystery, and is a man's name. Numb. xiii, 13, exactly corresponds with Revel. xvii, 5. One of Antichrist's names is Mystery, Babylon the Great.

Irenæus, who lived near the times when the Revelations were wrote, allows that the word *Latinus*, is the most probable of any. The numeral letters of this word makes up 666: Thus L. 50, A. 1, T. 300, E. 5, I. 10, N. 30, O. 70, S. 200, exactly 666; with all this agrees, the Church of Rome, who is called the Latin Church; the Pope of Rome, the head of the Latin Church, and his seat is in the Latin Empire, and the service of the beast is in Latin, and the Bible is kept in that language.

For some time past it has been observed, the numeral letters in *Ludovicus*, or *Lewis*, which for many centuries has been the common names of the late French kings, makes just the same number; and an ingenuous writer allows, that the tenth part of the city that fell, in the book of the Revelation, may directly intend the downfall of Antichrist in France, together with their despotic Government, and the extinction of that name *Lewis*, and brings his calculations to answer with the years 1793, or 1794.

F I N I S.



